VOL. IV. THE NO. 11.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

NOV., 1860.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. IV. NOVEMBER, 1860. NO. 11.

AMERICAN MISSIONARY ASSOCIATION.

FOURTEENTH ANNUAL MEETING

AT SYRACUSE, N. Y.

The fourteenth annual meeting of this Association was commenced in the Plymouth Church, Syracuse, at half past 3 o'clock Wednesday afternoon, Oct. 10.

The meeting was called to order by Lewis Tappan. The president, Rev. David Thurston of Maine, not being present, Rev. David Root, of Conn., was chosen President pro. tem.

The exercises were opened by reading part of the 58th chapter of Isaiah—"Cry aloud and spare not,"—and prayer, by the President.

Rev. J. E. Roy, of Illinois was appointed Secretary pro tem, by whom the minutes of the last meeting, held at Chicago, Ill., were read.

Mr. Lewis Tappan, Treasurer of the Association, read his annual report with the auditors certificate, which was accepted and laid on the table for consideration.

Rev. Geo. Whipple, Secretary for the Foreign Department read the report of the Executive Committee for that department, which was accepted, and laid on the table.

The congregation then sung two verses of the Missionary Hymn, commencing "From Greenland's Icy Mountains," after which

Rev. S. S. Jocelyn, Corresponding Secretary for the Home Department, read a report giving a detailed account of the Home Work of the Association. Received and laid on table for consideration.

A Business Committee was appointed, consisting of Rev. Messrs. Brown, Strieby, Rogers, Roy and Whipple.

Adjourned till evening.

In the evening the Rev. Professor Morgan, of Oberlin, Ohio, preached the annual sermon, from the text as found in Mathew 28 : 18—20. The opening prayer was by Rev. Mr. Green, of the Sandwich Islands, and that at the conclusion by the President pro tem.

ABSTRACT OF SERMON.

In the introduction, the wonderful significance of the words of our Lord was dwelt upon. Having risen from the dead, he again set forth to his eleven disciples his stupendous claims, declaring that all power in heaven and on earth was given unto him; he enjoined on them the duty of converting all the nations,—baptising and instructing them,—and promised to be with them always, even unto the end of the world. The missionary enterprise in all its phases, has found its authority and inspiration in this and like utterances. The work was one that could not be accomplished by the eleven alone, hence the command and the promise are equally addressed to their successors in the Kingdom of Christ.

The announcement of his investiture with universal dominion, was made to prepare the disciples to receive their commission to perform a work so immeasurably grand, and so entirely beyond the possibility of performance by their unaided powers. His power was adequate to the work, and his aid being promised

all the powers of earth or hell could not prevent its accomplishment.

The command, not merely to teach all nations, but to disciple them, baptising them, and teaching them all things Christ had commanded, is a unity, and represents the work of discipling the nations as completed, only when the missionary has got the Gospel in its substantial entireness, into the mind and heart and character of the nations, committing them to the Father, Son and Holy Spirit, and making them scholars and obedient servants of Christ. The significance of baptising them into the name of the Father, Son and Holy Ghost, was dwelt upon in the discourse, and the duty of the disciples to teach the nations *all* the precepts of Christ was enforced.

The work enjoined was the conversion of the great mass of every kindred and tribe and people, the prevailing majority of every rank and degree, till Kings and Queens became nursing fathers and mothers of the Church. Such a result was to be expected, and nothing less than this, would come up to the glowing pictures given by the prophets, of the success of the Redeemer's Kingdom, or meet the expectations raised by the Master's words. The great missionary charge for such a work was fitly introduced by the solemn assurance of his omnipotent authority both in heaven and on earth. This would encourage and assure them in all the trials with which they would meet in their work. His promised presence was to be with them always, a reality. They were not to labor alone, but to have the co-operation of the almighty energies of their Lord; they might therefore go to their work, sure of success.

The missionary work, by the risen Lord's charge, is exhibited as the grandest and most stupendous enterprise ever proposed to men: and all should engage in it, feeling that the work in which they are engaged is far more grand and important than any that occupies the attention of courts, or parliaments, or the kings of the earth. It is an enterprise of God, which in even one of its results is of more importance to the world, than all that is of man's device can accomplish.

It is a work in which all must engage, they who stay at home, as well as those who go abroad, the one with no less consecration than the other, and no less readiness to sacrifice all for Christ, and the fulfilment of his command.

The sermon especially enjoined upon the members of the Association, christian Abolitionists, the obligation to ardent zeal and strenuous labors in this great enterprise. For a company of christian men to be zealous against connivance with caste, polygamy, and slavery, and lukewarm and laggard in the general onslaught on the kingdom of Satan, abhorrent as these particular sins are, would be to strain at a gnat and swallow a camel. Only the self sacrificing spirit that actuated Christ, can embalm and sanctify reformatory zeal, and give it the fragrance of a Heavenly origin. Genuine christian abolitionists love the oppressed more than any other class of men can do, but they must and *will* assign to the world's conversion a paramount importance. To them the greatest horror of slavery is, that it is a terrific whirlpool, that swallows up and destroys immortal souls. "The special obligation that rests upon us as anti-slavery men," (said the speaker) "I trust we shall accept and welcome with our whole hearts, and bend our energies to the work with a will, and in a manner worthy of the position we occupy."

We feel we have not done the Professor justice in this hasty abstract of his excellent discourse, no abstract of the sermon can—it should be seen in all its parts. It will be published entire with the Annual Report, and, we hope, be widely read.

THURSDAY MORNING.

The Association met at 8 o'clock, and an hour was occupied with devotional exercises, Rev. J. Brewer, of Mass., taking the lead of the meeting. At nine o'clock the

president took the chair, and opened the regular session of the business meeting, with prayer. The minutes of Wednesday's session were read and approved.

On motion it was Resolved, that the thanks of the Association be presented to Prof. Morgan, for his discourse preached before the Association last evening, and that a copy of it be requested for publication.

On motion the President was requested to appoint a Committee of three, to nominate officers for the ensuing year. He appointed Rev. J. Morgan of Ohio, Rev. J. Brewer of Mass., and Mr. Cooper of Oswego, N. Y.

The business committee reported in part, by resolutions which were placed on the docket. One item presented by this committee, related to the circulation of the American Missionary, paper and Magazine. After some discussion;

Rev. M. E. Strieby moved that one of the Secretaries of the Association be requested to prepare an article for the American Missionary, requesting pastors of churches favorable to our cause, to secure clubs of subscribers to the paper, at the rate of twenty-five cents per year.—Carried.

The first resolution reported by the Business committee, was then taken up. It is as follows:—

Resolved, That the results and prospects of our mission in Africa are such as should awaken the deepest interest in its behalf, and that the outlay upon that field, though now relatively large, ought rather to be increased than diminished.

Rev. Mr. Strieby stated that a large number of Wesleyan brethren, many of whom were members of the Association, had just come into the house from their General Conference at Fulton, and moved that they be all invited to participate in the proceedings of the Meeting. The motion was adopted.

The Sec. for the Foreign department stated some facts connected with the progress of the Mendi Mission, the necessity of educating native teachers and ministers, and the desire of the different tribes, of Western Africa, for the establishing of missions in their territories. He was followed by Mr. Burton of that mission who spoke very encouragingly of the prospects of the African missions, and the practicability of educating African youths in Africa.

The discussion was continued by Mr. Tappan, Prof. Morgan, and Rev. Mr. Brace, of Utica, N. Y. in favor of the resolution. The latter gentleman said he would stand pledged to furnish all the Books needed for a theological department of instruction, so soon as one should be established anywhere in Africa. The resolution was adopted.

The second resolution of the business committee was then considered, as follows:

Resolved, That we deeply sympathize with our brethren who by violence have been driven out from the States of Kentucky and North Carolina, and that the history of those events is so remarkable as to call for the detailed recital which has been given them in the Home Secretary's report.

Rev. Danl. Worth, stated some facts in relation to the prosperous condition of the work in N. Carolina, previous to his arrest and imprisonment for circulating Helper's book, and for words spoken, (in his Sabbath services,) against slavery.

He was followed by Rev. Mr. Crooks of Cleveland and others. Mr. Crooks had labored four years in that field, some years before Mr. Worth commenced his labors there; and had suffered persecution. The resolution was laid over, to hear from Mr. Rogers, of Kentucky, in relation to it, in the evening.

The following resolution, from the committee was then unanimously adopted.

Resolved, That this Association fully endorse the action of the Executive Committee in organizing the Western agency, and that we anticipate that through the efficient labors of its Secretary, Rev. Mr. Roy, a large and effectual door of usefulness will be opened to our Association in that region.

Rev. Mr. Roy read some resolutions passed recently at the Presbyterian and Congregational Convention of Wisconsin, commending the American Missionary Association to the churches within their bounds; and made some remarks showing the encouragements with which he met in his field.

AFTERNOON SESSION.

The communion of the Lord's Supper was administered, Rev. J. Brewer, and Rev. J. McEldowney participating in the exercises.

The committee on nomination of officers for the ensuing year, made the following report, which was unanimously adopted:—

President—Rev. David Thurston, Maine.

Vice-Presidents—Hon. F. D. Parish, Ohio;

Prof. C. D. Cleveland, Penn.; Rev. Jonathan Blanchard, Ill.; J. P. Williston, Esq., Mass.; Arthur Tappan, Esq., Conn.; Jacob Butler, Esq., Iowa; E. D. Holton, Esq., Wisconsin.

Corresponding Secretary for the Foreign Department.—Rev. George Whipple, New York.

Corresponding Secretary for the Home Department.—Rev. S. S. Jocelyn, New York.

Recording Secretary—Rev. Henry Belden, New York.

Treasurer—Lewis Tappan, Esq., New York.

Executive Committee—William E. Whiting, New York; Thomas Ritter, NewYork; Henry Belden, New York; J. O. Bennett, New York; D. M. Graham, New York; Samuel Wild, New York; Geo. H. White, New York; Henry H. Garnet, New York; Josiah Brewer, Mass.; William R. Brown, New Jersey; Alonzo S. Ball, New York; T. C. Fanning, New York.

J. O. Bennett and Anthony Lane, of New York, were appointed an Auditing Committee for the coming year.

Remarks were heard briefly from Rev. J. P. Bardwell, formerly a missionary among the Ojibwa Indians, in regard to the subject of missions among that people.

The remainder of the resolutions of the Business Committee were then taken up in order, and acted upon as follows:—

Resolved, That the officers of the Association be requested to prosecute their petition to the Congress of the United States, aud to do what they can in other ways, to secure the complete suppression of the African Slave trade.

Adopted.

Resolved, That the officers of the Association be requested, during the coming year, to bring before the churches the desirableness of their adopting missionaries in the Home and Foreign field, communicating directly with them, and pledging to give them a support, through the agency of this Association.

After explanation by Rev. Mr. Brown, Chairman, of Business Committee, the resotion was adopted.

Resolved, That the prospects of the Jamaica Mission are highly encouraging, and that our work in that Island should be vigorously prosecuted, both for the elevation and sanctification of that people, and for its indirect influence upon the cause of human freedom in our own country;

The resolution was adopted.

Resolved, That we are called upon to express our gratitude to God for what has been accomplished by our missionaries and the missionaries of other Boards, in the work of christianizing the people of the Sandwich Islands.

This resolution, after a brief interchange of sentiment, was laid over to hear from Rev. Mr. Green, in the evening.

Rev. J. L. Johnson, a colored minister in Canada, was here introduced, and spoke of the work among the colored people of Canada. Books had been obtained in sufficient numbers to supply thirty-two Sabbath Schools—one hundred schools are necessary. He and his people need aid. The case was referred to a committee composed of the Secretaries and the Treasurer, for consideration.

Rev. J. C. Richardson, of Kentucky, was heard briefly in relation to his troubles in that state. He labored with success, until the Harper's Ferry affair and the excitement which it raised all through the south.

The Secretary for the Home Department, read a letter from Rev. John G. Fee, recently from Kentucky, who expected to attend this meeting, but was detained by sickness.

The letter of Mr. Fee was referred to the secretaries to be published in the American Missionary.

Rev. J. A. R. Rogers read an extract from a letter by Rev. Mr. Candee, of Kentucky, as to the hopeful prospects of the missions in that State.

Bev. Mr. Hinman, under appointment for the Mendi Mission, made some remarks as to his feelings and motives in going out upon that work.

The consideration of the resolutions was resumed.

Resolved, That a committee be appointed to investigate and report at the next annual meeting, as to the propriety and possibility of sending families into different parts of the unevangelized world, in the expectation that by their own labors, they will support themselves, while by their words and lives, they may do much to elevate and christianize the people.

The resolution was adopted, and Rev. Messrs William B. Brown, E. H. Fairchild, and Geo. Whipple, were appointed such committee.

Rev. Mr. Bell, of the Wesleyan Methodist Church, made a statement in reference

to his recent dismissal from a Protestant Methodist Church on account of anti-slavery preaching.

On motion it was resolved that the Secretaries' reports be published. The same action was taken in reference to the Treasurer's report.

The Recording Secretary then read the minutes of the days proceeding, and they were approved.

EVENING SESSION.

Addresses were made by the Treasurer, Mr. Lewis Tappan; the Western District Secretary, Rev. J. E. Roy; Rev. Mr. Green, of the Sandwich Islands; Mr. Burton, from Africa; Rev. J. A. R. Rogers, from Kentucky; Rev. W. B. Brown, of Newark, N, J.; and the Secretaries Whipple and Jocelyn.

At the conclusion of the addresses, the two resolutions that had been laid over for action, were adopted.

Rev. Mr. Brown then offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Association be presented to the committee of arrangements in this city; to the trustees of the Plymouth Church; to the people of Syracuse for their hospitality in entertaining the members of the Association; to the choir for their acceptable services; and also to the editors of this city who have so faithfully reported the doings of our meetings.

The Association then adjourned *sine die*, with singing by the Choir, and prayer and the benediction by the President.

ABSTRACTS OF THE REPORT.

The Abstract read by the Secretary for the Foreign department, said,

The Committee while gratefully acknowledging the goodness of God in preserving the lives and health of so large a proportion of the officers, members and missionaries of the Association, also recognize His afflictive dispensation in the death of sixteen of its Life members, three female Missionaries in the Foreign field, two Home Missionaries, and the wives of two of our Home Missionaries, during the year.

The Committee report the fulfilment of the duty assigned them at the last Annual meeting, relative to the memorial on the slave-trade. Copies of the memorial, signed by the President and Secretaries of the Association, were forwarded to the care of Hon. W. P. Fessenden, U. S. Senator from Maine, and Hon. Owen Lovejoy, representative from Illinois. They presented it to the different houses of Congress; it was referred to appropriate Committees, and ordered to be printed. No action has yet been taken upon the subject.

Two hundred and eighty-eight Life members have been added to the Association. The aggregate number is now 2,800.

Ten missionaries and assistant missionaries have sailed for their missions, nine of them for the first time. One is now under appointment to embark for Africa this fall. One female missionary now in Scotland is about to return to the Mendi Mission. One missionary family from Africa, Mr. Burton's, is now in this country on account of the ill health of Mrs. Burton, and two families have, at their own request, been released from their connection with the Jamaica mission, and are now in the United States.

The number of Foreign missions (including the Coptic mission) is seven, and the number of stations and outstations is twenty-eight, besides eight out preaching places, where the Gospel is preached statedly.

The number of laborers connected with the Foreign missions, including one about to sail and those recently returned, has been fifty-nine.

The expenditures for the outfits and passages of a company of nine persons from this country to Africa, the erection of buildings for their accommodation and comfort in that climate, and the procuring and opening of two new stations have necessarily made the appropriations for this mission large; adding to these the usual salaries of the missionaries, and the appropriations for the support of the schools, the aggregate is a little more than $14,000. The necessity of the reinforcement was however very great, and the sending of it out seemed to be plainly the dictate of Providence.

An addition of eight members to the church at Good Hope, under the care of Mr. Dodge, has been reported. The members of the church were thought to be adorning their profession; the congregation were

attentive, and the Sabbath school contained between 60 and 70 members.

The mission school at Good Hope has remained under the charge of Miss McIntosh, now Mrs. Winship. It numbers 25 scholars. They have been taken from twenty or more heathen families, and placed wholly under the care of the mission, to be trained as in the best christian families, or schools in this country. Their proficiency in ordinary studies has been all that could be expected. Their acquaintance with the Bible, and its precious truths is remarkable. A number of them appear to be christians; four of them have been received into the mission church during the year. Some of the members of the school are already making themselves useful at the mission.

It is estimated that thirty dollars a year will educated and sustain a scholar at the mission.

The importance of mission schools of a high order in Africa is great. For the spread of the Gospel in that country we must ultimately depend very much, under God, on the efforts of native missionary laborers. The climate is too trying to foreigners, to warrant the hope of being able through them long to meet the rapidly increasing demand for christian missionaries. To the natives of Africa, converted to God through the agency of foreign missionaries and educated by them, we must eventually look for the supply of the greater part of the many christian ministers and teachers soon to be demanded.

The outschool of Good Hope, under the charge of a native teacher, numbers over thirty scholars. These reside with their parents.

Victoria is a new out-station of Good Hope commenced this year. It is at present under the charge of Rev. G. N. Jowett, a native, who was ordained at the mission last year. He has a small school.

The Avery Station is a new one in the Bargroo country, on the Mahno River, about 34 miles from Good Hope. It is described as an excellent location for missionary operations. The plot of ground contains 160 acres. The station has been commenced under the care of Mr. Winship. It is named in remembrance of the kindness and benevolence of the Rev. Charles Avery to the people of Africa.

The Death of Mrs. Miles at the Boom Falls station was reported in the Am. Miss. for July. Before the arrival of Mr. and Mrs. Claflin, and Mr. and Mrs. Miles, in Africa. Mr. Brooks was the only white missionary at this station. He had a number of native assistants, in connection with whom a large amount of missionary labor had been performed. In one quarter of the year, besides the regular exercises, at the station, and regular services, at eight different towns, fifty-five towns and villages had been visited, some of them three or four times. More than two hundred and fifty congregations had been addressed. Some of the towns never before visited by a missionary, number with their suburbs, fifteen hundred houses. Two of them gave sites for schools to be taught by native teachers furnished by the mission. Others were earnest in their entreaties for the establishment of a mission among them. The church at Mo-Tappan (Boom Falls) that numbered 14 at our last report, now numbers twenty-four.

Mr. Claflin gives most of his attention to the study of the language, though he has been much interrupted by the necessary preparation of mission buildings at the station.

Wm. Brooks Tucker has been examined by the Mendi Mission Association of ministers and delegates and recommended, or licensed, as a preacher of the Gospel.

Salem Hill. This station, authorised by the Executive Committee some years ago in response to the expressed desire of the Chief and people of the country, is now being opened under the care of Mr. Brooks. An important advantage of establishing stations among the different tribes of the country is the prevention of war; every new station is considered a guarantee of peace.

The committee wish to obtain all needful information relative to the most desirable fields for missionary labor in Western Africa. With this view they have made an arrangement with Rev. Mr. Rogers, a colored minister well qualified, now a pastor in Newark N. J., to explore the Yoruba country and report to the Committee relative to its climate, the number and

character of its population, the nature of its governments, and the readiness of its people to receive christian missionaries. Mr. Rogers goes out partly to obtain similar knowledge for the African Civilization Society. The expenditure from our Association will be $200.

The same demand for an increased number of missionary laborers in Africa, formerly reported, continues. Providentially, the whole country is open to the missionary of the cross, and he may go every where preaching the everlasting Gospel. God has blessed his servants in their labors, many of the people have been converted to God, the missionary is welcomed and entertained, and many of the people are crying out for the establishment of missions within their reach. It is true that missionary operations have been carried on there at a great sacrifice of life; but hundreds of worldly men engaged in commerce are willing to risk such sacrifices for purposes of gain, why then should christians hesitate to go forth in obedience to a divine command to perform a work made ready of God to their hands, and the results of which are eternal life, to those for whom they labor.

The Jamaica Mission has six stations and three outstations. Twenty-four missionary laborers have been connected with it, during a part of the year. The church at Brainerd had 142 members at the commencement of the year. Thirteen were added to it at the communion seasons of January and March, on profession of their faith. Others were to have been received in May. Mr. Hall, who had been the pastor of the church, left the mission in April, since which the church had been supplied with preaching by missionaries from the other stations. The school at Brainerd is now under the care of Mr. Fisher, late of the Ojibue mission. It numbers at the close of the year, 65 scholars.

Eliot. Mr. Thompson recommenced his labors at Eliot in November, after an absence of about 18 months. Four members have been added to the church of which he is pastor during the year. Two had been dismissed to other churches, three been cut off, and two had died. The present number is seventy. The Sabbath school connected with the church has 136 scholars, and is under the care of Mr. Douglass, of the Richmond station. There is also a Bible class of forty members taught by Mrs. Thompson. The school at Eliot has 47 scholars. It is taught by Miss Veazie.

Chesterfield. The general condition of the Chesterfield station, under the care of Rev. Mr. Venning is encouraging. Nine have been added to the church during the year. It now numbers sixty-nine. Two of the additions were by letter from other churches, two members have been cut off. Mr. Venning says there is evidently an improved tone of religious feeling in the church generally, meetings are well attended, the inquiry class is increasing and several who attend it have lately expressed their determination to serve the Lord. The school at Chesterfield, taught by Miss. Treat, numbers 68 scholars. It is reported to be in a good condition. The provision made for the education of the children has a favorable effect on the minds of their parents,

Brandon Hill. The church at this station is under Mr. Venning's care. Five members have been added to it during the year. One has been cut off. It now numbers 42 members. A school was opened by Mr. Wilson in November last, until which time there had been none at the station. The average attendance is about thirty. There are 44 names on its list. Mr. Wilson says the people are trying to shake off the degradation accumulated during successive generations of slavery, and to regain that manhood, independence and dignity which oppression had so long smothered. Many, he says, (not all) are making great sacrifices to obtain these blessings.

Oberlin. Soon after the commencement of the year, the prospects of the Oberlin station under the care of Mr. Penfield were very promising. The congregation was more full than before, and the Sabbath school was large and interesting. These favorable prospects have not continued, the scholars of the Sabbath school are unsteady in their attendance, and the congregation near the close of the year, often contained few besides the members of the church. There have been no additions to the church during the year. It has thirty-six members.

A Missionary Society has been formed at Oberlin, which has contributed $26,40, for the support of our missions in Africa. Mr. Penfield says some friends, not connected with our mission have contributed to make up this amount.

Providence. The church here, has received an addition of three members on profession, one by letter, and two who had been previously cut off have been restored, making six additions. There are now thirty-eight members. Mr. Starbuck reports the spiritual condition of the church as, comparatively speaking, quite good.

There is no mission school at Providence, provision for the children being made by neighboring schools. Mr. Starbuck thinks that religiously conducted schools are essential to the prosperity of missionary operations in Jamaica.

Richmond. The industrial school at Richmond is under the care of Mr. Douglass. With the exception of some orphan children, of too tender an age for work, the scholars of this school, work four hours per day, in return for board, lodging, and tuition. The average number of scholars in attendance has been thirty. Ten were added near the close of the year, from Eliot. They were to board at home. At the close of the year Mr. Douglass wrote that the religious interest among the pupils had increased. Three gave evidence of conversion. The Executive Government of the Island have made a grant of $60, sterling, for Richmond. This was used for buildings. Richmond is united in church relations with Eliot.

Ojibue and Ottawa Mission. This mission under the care of Rev. Geo. N. Smith, has a church of 52 members, a few of whom are whites. Only one has been added to it during the year. Onumuneseville, where a portion of the church members reside is an Indian village. Of these Indians he says, that in relation to their appreciation and improvement of the advantages of education, their industry, their morality, their regard to religion, and their regular and orderly conduct, they will compare favorably with our better white settlements.

He says they have a deep sympathy for the slaves, it seems to them scarcely possible that men can be guilty of such deeds of oppression, as the separation by sale of husbands, wives, parents, children ; and that he dares not let them know that a portion of the American church is implicated in it.

Our Sandwich Islands mission, under the charge of Rev. J. S. Green reports 3 churches, with an aggregate of 871 members, nine of whom were received this year, prior to Feby., soon after which Mr. Green came to the United States, having been absent 32 years. Mr. J. P. Green, a licentiate has the present charge of the churches. He has with him 8 native helpers and teachers. Besides the places where the churches are established, there are 6 other preaching stations. There is a continual increase of foreigners in the Islands, and a consequent increase of vice, especially of licentiousness. This is working great evil among the native population. Mr. Green's report gives a brief history of the progress of the mission under his charge, since he left the service of the A. B. C. F. M. 17 years ago, and threw himself on the people for a support.

Mr. Green expects to spend the winter in this country preaching and lecturing, where he has opportunity, in behalf of the Hawaiian people and the missionary cause.

Two ordained missionaries have been employed in Canada, preaching to five churches mostly of colored people. They report an addition of thirty-eight members to these churches during the year. The fugitives in Crnada have been greatly slandered by their enemies. Many of them are moral, enterprising, industrious and thriving. They should be furnished with the Gospel ministry, and good schools.

The Siam Mission has received four members to its little church. There seems to be evidence of more favorable results to missionary labor than ever before. Six hundred dollars has been appropriated to that mission during the year, but it has been returned to our Treasury and acknowledged among the receipts. The rent of the buildings, and the use of the printing office, have more than sustained the mission, leaving a balance on hand for the current year. It is much to be desired that additional help be sent there.

Nothing has been done in relation to the Coptic Mission during the year, and it is not probable that it will be soon revived.

The report contains an account of th

establishing of the Western Agency, with Rev. J S. Roy as Secretary, at Chicago, and the favor with which it is received.

The Penobscot Missionary Soc., (auxiliary to the A. M. A,) held its last annual meetings in Bangor. Prof. Shepard preached the sermon. Its officers are Alexander Drummond President, J. H. Perkins Cor. Sec., J. S. Kimball Rec. Sec., and J. Allen (Bangor) Treasurer.

The Executive Committee reavow their confidence in the distinctive principles of the Association, and the duty of laboring directly for the removal of slavery as of any other sin, and of refusing church membership to slaveholders.

In concluding the report the Committee acknowledge the goodness of God in the blessing granted to the labors of the missionaries of the Association, both at Home and abroad, and take the occasion to remind the friends and supporters of the Association, that what has been done is as nothing compared with what needs to be done, that before another annual meeting, thirty millions will have passed from our earth beyond the reach of missionary labors, the greater part of them never having heard of a crucified Redeemer, and with no hope of eternal life. The Christian Church needs to multiply her efforts, many fold, for the evangelizing of the world. They have God's blessing promised to them, and the work will prosper in proportion to the spirit of consecration and the energy with which it is prosecuted.

The Rev. S. S. Jocelyn, Secretary for the Home Department, gave a report of the operations of the Association in this country, an abstract of which we give.

The history of the Home field, the past year, is in some respects peculiar. The facts relating to our missions therein, though painful in regard to portions of the field, are, on the whole, cheering. They reveal the wonder-working providence and grace of God, and give assurance to those who view them with the eye of faith of certain victory.

The Association and its auxiliaries have employed, during the year, in the Home field, 112 missionaries. They were located as follows: In States east of Ohio, 15; in Ohio, Indiana, and Michigan, 35; in Illinois, 23; in Wisconsin and Minnesota, 14; in Iowa, 10; in Kansas, 4; in Kentucky, 8; in Missouri, 1; in North Carolina, 2; one colporteur in Kentucky; two in Illinois, and one in Indiana.

"The statistical results, so far as ascertained from the reports of the missionaries and colporteurs, are as follows:

The whole number of churches is 145.

The additions to the churches, during the year, on profession of faith, are 452; and by letters from other churches, 234.

The whole number of church members under the care of our missionaries, is 4,380.

The number of hopeful conversions during the past year, is 659.

Twenty-five revivals of religion have been reported in the Home field.

The number of Sabbath school and Bible-class scholars connected with the missionary churches and out stations, is 6,250.

The contributions to benevolent objects reported by the missionaries, except contributions to local objects, is $1,943.00.

The members of the churches are generally pledged to total abstinence from intoxicating drinks; and are friends and supporters of the Anti-Slavery casue.

The number of Home missionaries is greater than heretofore, the West has suffered prolonged pecuniary embarrassment, and churches have applied for aid that would not have needed help in ordinary times.

The report on the Free States (our work in them being, with slight exceptions, in the West,) gives the characteristics of the labors in the entire field, and the distinctive operations of the two classes of missionaries employed,—viz. those who are connected with churches as pastors or stated supply, and those who are itinerating,—and gives reasons for an increase relatively of the latter class in the new settlements. The happy results of the labors of the missionaries in promoting the salvation of souls, and as seen in the twenty-five revivals of religion connected with their labors, and the promotion of Anti-Slavery, Temperance, and other reforms, moral, civil, and religious, which are legitimately connected with the faithful advocacy of the Gospel, are presented.

The influence of our hundred missionaries in their several localities, on society,

the church and the nation, and the importance of laying true foundations in the new States, into which population from all nations is pressing, are shown.

No material change in our operations in the West has taken place, except so far as relates to the dissolution of the Illinois Home Missionary Association, in May last, preparatory to instituting a Western Agency by the Parent Association, with a Secretary at Chicago. The importance of this auxiliary, and the co-operation of the ministers and other brethren formerly connected with us, made us at first reluctant to unite with them in deciding that the change was desirable; but the vote passed at the close of their proceedings, gives full assurance of the continued friendship and influence of the brethren.

The efforts made by four colored missionaries, and by others of our missionaries, for the improvement and salvation of the colored people, have met with success, and are bringing to view classes of facts of much importance in regard to them.

Border Missions.

The field of these missions comprises the lower parts of the North-western States, and Kansas, and borders on Kentucky, Missouri, and the Indian Territories. The people of the lower parts of Indiana and Illinois are largely from the slave States, and share in the ignorance, negro hatred, and Pro-Slavery feeling of those States. In those sections called Egypt, the slave power commands such forces as generally control the vote of those States in favor of upholding human bondage. The moral and religious character of those districts generally corresponds. Our missionaries, by preaching the Gospel in its application to all sin, and giving suitable attention to slavery, caste, and evils growing out of them; and our colporteurs, by their labors, embracing the sale and distribution of the publications of the Cincinnati and Boston Tract Societies and others, have made an important impression, and happy results are witnessed, notwithstanding opposition, which, however, is less than formerly. Salvation has also crowned the efforts of the missionaries in some instances. They have secured the organization of four churches. We need many more laborers in the Border work.

Kansas.

The work has not been enlarged by an increase of missionaries in Kansas; but there is much need of it, both for the territory and its influence on slavery near its borders. Much good has been done in promoting education, morals, freedom, and the salvation of souls. In some districts, religion and sound morality are sadly neglected—the seeds of infidelity are being scattered, and Sabbath desecration and other kindred evils prevail. The work on most of the church edifices, commenced last year, has been arrested by the hardness of the times. The drouth, so general in Kansas, is a wide-spread calamity, and sympathy and aid to multitudes of its suffering people are called for.

Slave States.

Much prominence is given to the history of our missions in slave States, and the persecutions of our missionaries in Kentucky and North Carolina; all of which have been given in our paper, and need not be here repeated.

Before the persecutions took place, the prospects of the missionaries were never more encouraging; but the Harper Ferry tragedy, and Pro-slavery politics, with misrepresentations of the aims of our missionaries, suddenly changed the aspect of things. The mission in the mountain country, in Jackson and other contiguous counties, has been successfully prosecuted by Rev. George Candee, notwithstanding some mob-violence toward him and his associates last fall. Mob law is there opposed by the magistrates and by public opinion.

The missionaries have been scattered over the free States, preaching and giving statements of their persecutions, every where awakening abhorrence for slavery, and creating a deeper feeling in favor of our mission in slave States.

Considerable attention is given in the report to the ground taken by the missionaries on the subject of obedience to wicked laws. Rev. John G Fee, in the progress of his work, had stated publicly that A LAW CONFESSEDLY CONTRARY TO THE LAW OF NATURE AND OF REVELATION OUGHT NOT TO BE ENFORCED BY HUMAN COURTS He gave from the Word of God, and the examples of holy men, authority for his opinion. The Fugitive Slave Bill in

particular he could not obey. He would not offer violent resistance to it, but would endure its penalties. His views were widely misrepresented, and he was denounced as holding revolutionary sentiments. Coming from a source from which better things were expected, these denunciations inflamed the public mind, and was one cause of the persecution of our missionaries.

Freedom of speech and of religious opinion, require that the principle of Mr. Fee and his associates should be maintained at all hazards. It is that of the Apostles and martyrs, of our fathers and the Lord Jesus Christ. Surely it is enough that Christians, when they cannot obey unrighteous laws, should be willing to submit to their penalties. If politicians or ecclesiastics require more, they transcend their limits and war against God. The "Higher Law" of God must have the first regard; and where human laws oppose it, we must refuse to obey them, lest we become a party to rebellion against God.

MISSOURI.

We have had but one missionary in this State: located at Oregon, Holt Co., in the North-West Section. Two others have lately been commissioned, and one of them has entered upon his work. The reports of our missionary have been encouraging, though some threats of tar and feathers were made, and an attempt was made to prosecute him, but it was abandoned. His preaching, lectures on Sabbath Schools and Temperance, and articles on slavery, printed in a newspaper at St. Joseph, have created much interest. His labors in connection with a minister of the United Brethren in Christ were blessed with a Revival of Religion at one place. He has had some tracts of the Boston Society through the Secretary of the Western Tract Agency at Chicago for distribution. The interest is increasing in his labors, and Anti-Slavery tracts are asked for.

Missouri, from its geographical position and population, and influence in the South West, presents every motive to the friends of Christ and of humanity to labor for her regeneration. With freedom on three sides, the increasing conviction both of the evil and impolicy of slavery, and the rapid sale of slaves to States South, it is evident that she will early cast off the incubus, and take her place among the free States.

In closing, sympathy was expressed for the persecuted missionaries and congratulations in view of their cheerfulness, their desire to return to their fields of labor, and the recent encouraging prospects. It was no strange thing that had happened to them and their churches. It is a law of providence that good and evil shall conflict. The grandest truths are made to shine by the opposition arrayed against them, and by the suffering of their advocates. The Love of God, in Human Redemption was maligned and resisted; wicked men crucified the Lord of Glory, and by His blood we have salvation.

The martyrdom of Stephen scattered the disciples to spread the Gospel far and wide; the persecutions of our fathers occasioned this vast empire; the burning of Chapels and outrages upon missionaries in British West Indies brought about the emancipation of their 800,000 bondmen and persecutions at the South will open the eyes of the people, and hasten the overthrow of slavery, and the establishment of righteousness. Let us go forward then with God, relying upon his guidance and strength, and labor for the regeneration of this whole country with its teeming millions, free and bond, with true consecration, liberality and sacrifice.

ARRIVAL OF MR. AND MRS. WOLCOTT.—Just as our paper is about to go to press, Mr. and Mrs. Wolcott, of the Jamaica Mission, arrived at New York. they had both been ill, and Mr. Walcott was advised by his physician to leave his work and the Island for a season, as furnishing the best hope for his recovery. He will spend some months in the United States.

ARRIVAL OF MR. AND MRS. BURTON.—Since the publication of our last paper, Mr. and Mrs. Burton have arrived in New York, from the Mendi Mission. Their return seemed necessary on account of the ill health of Mrs. Burton. They came with the approval of the Executive Committee, and will spend the winter in Iowa. We hope they will be able to return to the mission in the course of a year. The presence of Mr. Burton at our annual meeting added much to its interest.

TREASURER'S REPORT FOR 1859-'60.

RECEIPTS.

For the Fiscal year ending 13th September, 1860.

September, acknowledged in the "American Missionary" for			November	$1,979	30
October,	"	"	December	8,307	46
November,	"	"	January	3,204	36
December,	"	"	February	3,648	78
January,	"	"	March	5,091	65
February,	"	"	April	2,632	13
March,	"	"	May	3,669	23
April,	"	"	June	4,374	41
May,	"	"	July	3,778	71
June,	"	"	August	2,976	96
July,	"	"	September	4,700	49
August,	"	"	October	5,069	64
Received for Missionaries and Colporters exiled from Slave States				1,661	21
" (Sept. 13) from Estate of late Rev. Charles Avery,				5,000	00
				$56,692	33
" for Land in Iowa from Executors of late Rev. C. Avery				8,000	00
Return premium on goods shipped to Sandwich Islands and lost,				381	75
Cash on hand 13th September, 1859,				457	88
				831	96

EXPENDITURES.

For Home Missions, including colportage,	$19,378	98
" Mendi Mission	14,006	00
" Jamaica Mission	6,770	09
" Ojibue and Ottawa Mission	504	95
" Ojibue Mission,	352	06
" Sandwich Islands Mission	272	40
" Canada Mission	716	15
" Siam Mission	633	05
" Coptic Mission	189	80
" Publications: "American Missionary" (21,000 copies per month, circulated chiefly gratuitously;) Annual Report, Magazines, &c, *	5,090	33
" Office Expenses, Rent, Stationery, Fuel, &c.,	904	80
" Postage and Freight,	368	29
" Discount on Bank Notes	102	77
" Interest	180	14
" Collecting Agents	1,177	50
" Travelling Expenses of Officers of the Association	217	52
" Annual and Anniversary Meetings, including travelling expenses of Speakers,	417	26
" Salaries: Corresponding Secretaries, Treasurer, Clerks, &c.,	5,244	83
" Missionaries and Colporters, Exiles from Slave States,	1,661	21
" Loss by Fire in Binder's office,	150	00
" Debts due to Association contracted the present fiscal year, 5,304 59		
Less due from Association contracted the present fiscal year, 4,217 70	1,086	89
Paid by Association on Loans, &c. due at the commencement of the present fiscal year, † 9,426 92		
Less received of debts due Association " " " " " " 4,144 80	5,282	12
Balance, being cash on hand 13th September, 1860,	224	82
	$64,931	96

We hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending September 13th, 1860, with the vouchers, and find the same to be correct; leaving a balance of cash in his hands of two hundred and twenty-four dollars and eighty-two cents.

(Signed) JAMES O. BENNETT, ANTHONY LANE, } *Auditors.*

* Included in this expenditure is the cost of 4,500 copies of the American Missionary Magazine, circulated monthly. A considerable number are subscribed for at 50 cents per annum, and the amount is in the receipts on the opposite side of the account. As the Paper is circulated, chiefly gratuitously, the sum expended should be estimated as an expenditure for Missions, and not with the expenses of conducting the Society. The Papers also perform the work of collecting agents to a great extent.

† The amount of debts, Sept. 13, 1860, is $7,550,51. This includes acceptances of drafts on account of Home Missionaries not due, sums deposited with Treasurer bearing interest to be returned at the convenience of the Association, &c. As an off-set to this debt, in part, there is due to the Association $5,356,54, so that the actual debt is now reduced to the difference between these sums, viz., $2,193,97.

American Missionary.

NEW-YORK, NOVEMBER, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

American Reform Tract & Book Society.

The annual meeting of this society was held in Cincinnati, September 25th. The receipts for the year were $7,631,83; the expenditures were somewhat less, leaving a ballance in the treasury. The assets—stereotype plates, books, tracts, paper, &c.,—are $11,509,65.

The subject of the relation of the society to the United Western Tract Agency, at Chicago, was considered, and the following resolutions were passed.

Resolved, 1. That while cordially welcoming the assistance of the United Western Tract Agency, this Society pledges in return whatever aid it can render consistently with its constitutional character.

Resolved, 2. That while thus ready to welcome assistance, and to render aid in our common purpose of circulating a religious literature, this Society is restrained by the conditions of self-preservation from entering into any arrangement that would devolve upon another body, in no manner responsible to it, the work of soliciting the funds to sustain its operations, and at the same time would debar the Society itself from coming before the Churches with the presentation of its peculiar character, and the special and distinct advocacy of its special and distinct claims---the Churches especially on this Western field, where is its proper home, and where its principal support is to be sought.

Resolved, 3. That the Board of directors be instructed to correspond with the United Western Tract Agency, and empowered to enter into any arrangements not inconsistent with the foregoing Resolutions.

The report speaks thus of the Anti-slavery position of the Society:

Our position as an Anti-slavery as well as Western Evangelical Tract and Book Society, giving all moral subjects their legitimate place in our publications, commends it to many who heretofore have felt that agitation was injudicious, and to others who have said that politicians were awakening the public sufficiently on the slavery question, but who now see that a Christian agitation is called for, as it is not safe to leave so momentous a moral question to mere politicians.

Bev. John Rankin was re-elected President, and Dr. Geo. L. Weed, Corresponding Secretary and Treasurer.

THE CHEROKEE MISSION, AND THE AMERICAN BOARD.

At the recent meeting of the American Board, at Boston, it was announced that the Board had withdrawn from the Cherokee Mission. The report of the Prudential Committee says on the subject, "To prevent all misapprehension, it should be stated at the outset—first, that this is not owing to the relations of our work among these Indians to the subject of slavery."

"The reasons assigned for this discontinuance, are discussed under the following heads. 1. "The Cherokees are a christian people." 2. 'How far the Cherokees have the Gospel Institutions" 3. "Difficulties in the way of further operations by the Board," and 4. "The mission discontinued." Under these heads it is argued that the Cherokees are now, nominally at least, a christain people; they have about the same religious advantages that the people in the slave States generally have, and Mr. Ranny "regards the membership of his own church, at Lee's Creek, as furnishing the same evidence of faith and repentance, as did the members of a church in Vermont where he labored as a minister of the Gospel, before going among the Cherokees."

Again "for the reasons thus briefly stated, or suggested, and for no other or different reasons the Prudential Committee have deemed it expedient to discontinue this mission."

This part of the report was referred to a Committee, of which Rev. Dr. Beman was chairman, who reported in favor of the Boards' approving the action of the Prudential Committee in discontinuing the Cherokee Mission. The *Congregationalist* says that the same Committee reported on the resolutions of the General Association of Illinois, which had been transmitted to

the Board. The last of these resolutions said, "

"*Resolved*, that we regard it as demanded alike by the Gospel and humanity, and an object of intense desire in view of the existing state of the National mind, the demand and associations of the approaching jubilee, and the highest influence and success of the Board, that the divorce of slave-holding from Christianity be completed at once in the churches of the Cherokee Nation, and that a full declaration of principles against slavery be sent forth to the world, as the testimony of the Board to that great cause which now involves the deepest interests of humanity."

The Committee reported that in view of the dissolution of the Cherokee Mission, the Illinois resolutions required no further consideration. This report was adopted, "declaring virtually" (as the Editor of the *Congregationalist* says) "that there is no need of making any expression of opinion on the question of slavery at the present time."

We deeply regret that parting with a mission, under whose training the Indian converts had been left to believe that American slavery is consistent with the Gospel of Christ, the Board, while declaring that the Cherokees are a Christian people, should decline to bear its testimony against that system which exists and has grown strong among these Indians, under the teachings of its missionaries. The occasion of parting from a people, whose missionaries had taught them to believe that Christ and his apostles received slave-holders to the communion of the Church, and that it was not necessary that a candidate for the communion should determine not to live and die a slave-holder, seems to us to have demanded that the board should utter a full declaration of principles against slavery as a testimony "to that great cause which now involves the deepest interests of humanity."

We have not space to enlarge, nor need we. We are deeply grieved that such an opportunity should have been suffered to pass unimproved, and that a slave-holding christianity, should thus go unrebuked by this large body of christian men.

Slavery & the Slave Trade—African Missions.

The *Tract Journal* (Boston) for October, contains an excellent letter from Rev. Albert Bushnell of the Gaboon Mission, Western Africa, nearly all of which we publish below, as showing something of the destructive influence of American slavery on the people of Africa. The picture is a truthful one, and we cannot conceive of the motives which lead christian men, with such facts before them, to wish a missionary society, Home or Foreign, to be silent on this subject. The letter is addressed to the A. Tract Society at Boston, approving its position, on the questions that have caused it to separate from the Tract Society of this city. We have underscored a few lines which are of themselves, an entire justification of the peculiar position of the American Missionary Association, and which just now have a peculiar significance.

"I have been in the habit of distributing the publications of the Tract Society, for years, in the United States, on board ships, and in Africa, but I find a defect in them in one respect. I find nothing in them calculated to meet one of the greatest evils we have to contend with on these heathen shores, *one that is perhaps doing more to counteract our labors, and hinder the Christianization of Africa, than all others combined,—slavery and the slave trade.*

"Its desolating influence is every where visible along this coast, and far back into the interior. It has rendered Africa a battlefield, a scene of carnage and bloodshed, of misery and human woe, which has no parallel in the history of the world. Its ravages had been checked, and the desolate, blood-stained wastes were beginning to bloom under the influence of Christian missions, and we were looking forward to African redemption as near and glorious; but a reaction has taken place. Again her coasts are visited by piratical slavers, barracoons are established on her shores, and her heathen inhabitants are turned from peaceful pursuits to war upon, hunt, capture, and sell each other.

"Then, in addition to this, domestic slavery here is increasing in extent and power. Fifteen years since, we regarded it of so mild a type, and so little injurious as to cause but little alarm. Some thought it would disappear under the influence of Christian civili

zation, and needed hardly to be mentioned. But, with the increase of civilization, commerce and business it has increased instead. Now, in many of our towns and villages, the slave population is largely in the majority, and slaves are becoming every day more and more valuable. When we tell them of the sin of holding in slavery, and buying and selling their fellow men, they reply that they do not enslave those of their own tribe, but only bushmen from the interior, just as white slaveholders excuse themselves by saying that they do not enslave white men, but only poor Africans. When we teach our native converts the duty of giving freedom to their slaves, and always require it, before baptizing and receiving them to the church, it is very natural for them to refer to the example of slave-holding churches in America. This evil we meet every where, and have to contend against. I am glad to learn that your Society has commenced publishing on this subject, as well as on all other moral subjects. It appears to me that the time has come for every Christian and philanthropist to boldly meet this giant sin with the weapons of truth, and no longer yield to its insidious power, because it is a popular sin."

Union Prayer Meetings.

The Committee of Correspondence, appointed by the Second National Convention of Union Prayer Meetings, have embodied the Address, and other transactions of that Assembly, in a small pamphlet, which they desire to send to every Union Prayer Meeting, whether in our own, or in other countries.

All persons, either engaged or interested in Union Prayer Meetings, are requested immediately to make themselves known to the Corresponding Secretary of the Convention, Rev. A. M. Morrison, No. 124 Fulton street, New York, with the number of copies of the pamphlet which they desire to distribute. The *distribution* is intended to be gratuitous; but if any should prefer to remit the extra cost of their *orders*, it will be at the rate of $4 per hundred.

Correspondence and information from all Union Prayer Meetings are also most earnestly desired by the Committee, and will be returned with interest out of the general fund of information they hope in this way regularly to receive.

All communications may be addressed to the Corresponding Secretary, as above.

A Christian should aim to make every place the better for him, sowing the seed of the kingdom beside all waters.

LETTER FROM REV. J. G. FEE

To the Annual Meeting.

Mr. Fee expected to be present, but was prevented by sickness; he therefore sent this letter. After the letter was read it was ordered to be printed in the *American Missionary*.

Recent observations and our late expulsion from Kentucky, do not, in any wise, cause me to doubt the wisdom of the radical position of the Am. Miss. Association.

Nay, I am only the more convinced, that an open, direct, and explicit testimony against sin, and, in church relations, a refusal to fellowship such as are engaged in it, is the only wise, efficient, and Heaven approved policy.

The opposite policy of conservatism, has not only been a failure, so far as the great sin of the land (slavery) is concerned, but has even intensified the evil.

The old Boards have claimed that, if they can only go quietly along and spread the Gospel, that will silently kill slavery. Popular sins, entrenched behind law, and panoplied with a popular religion, are not sapped that way. The issue being made, the *silence* of conservative Boards and their missionaries, is always construed into *consent*.

I know this is true. Pro-slavery men have often said to me, (calling conservative ministers by name,) "if these good men thought slavery wrong, they would doubtless say so, say so publicly, and enumerate slavery with other publicly denounced sins, for," said these men, "it is the business of ministers to preach against wrong—warn the people, and exhort to the right." Silence is construed into consent. Conservatism has not only prolonged the life of slavery, but has widened its area, and intensified its bitterness and cruelty.

The silence of conservatism, is a declaration that the rebuke of slavery is no part of the work of preaching the Gospel, and that those men who do teach that slavery is inconsistent with the Gospel, and should not be fellowshipped in Christian

churches, are fanatics, innovators, disturbers of the peace of Zion, and dangerous to society. The mobocrats, go to the work of expurgating society, by casting out men who bear testimony against an iniquity, that cannot endure the concentrated light of God's word, clothed with a kind of religious sanctity—conservatism has licensed them to do so.

The Reign of Terror in the South has been fostered by the silent policy of conservative Ministers and Boards. The driving of farmers, mechanics, missionaries and teachers from Kentucky, the hanging of innocent men in Texas, together with all the blood at Harper's Ferry, lie at the door of conservatism. Had John Brown seen the great mass of ministers and benevolent societies bearing a faithful testimony against this iniquity, he never would have felt himself called to the perilous work he undertook.

He would have had confidence in the power of truth, and could he have seen it applied with religious fidelity, he would have had an assurance of its final triumph.

Had the Home Missionary Society, in its early efforts in the South; had the Am'n. Tract Society, and other Societies, been faithful in bearing a constant and explicit testimony against the iniquity, stripping it of all decent morality, decent men would have driven it out, instead of the reckless now driving out those who bear testimony against it. Under such general teaching, public sentiment would have been very different from what it now is; public sentiment governs.

It may be said, had these Boards at first bore a faithful, explicit, and consistent testimony against the iniquity they too would have been driven out: we answer, the Hercules of slavery was then a babe, and could have been easily strangled while in the cradle. But it would be better that the South should be without a Ministry, than that it should have a Ministry to deceive the people as to the true nature of the Gospel, and of that which is essential to salvation, love, without which all else is sounding brass, or a tinkling cymball. Better without a ministry, than with one which shall nourish these Druses, merciless and cruel as those of Syria.

But we are not without hope, even buoyant hope. Seed has already been sown that will germinate and bring forth good fruit. The world will yet see it. God has promised that those who go forth weeping, bearing *precious seed*—unadulterated truth—shall doubtless come again bringing their sheaves with them.

Even now, our wandering in exile, will do a hundred fold more to show the turpitude of slavery, and rouse the people, North and South, to a holy purpose to remove it, than our quiet presence could have done, especially if we had been connected with conservative Boards.

John did more for the truth of God, and the good of man, as an exile in Patmos, than he could have done to have remained quiet, even if he had been at the Court of Rome. John returned, and we expect to, and the walls of Jerusalem will go up faster than at first.

We need the efforts of Associations like yours, for the North as well as the South. Many I know, are hoping that political action will do the work. Mere political action will not, cannot. Public sentiment must be changed first. The mere politician will not do this. The work must be done by those imbued with the spirit of Christ, whether in the Church or out of it,—the spirit that forgets self, forgets position, that will become poor, for the riches of others—sink into the depths for the sake of elevating others. This Christian influence preceded the great work of emancipation in ancient Rome, in the British possessions, and has, thus far, in our own country.

As I have been traveling in some of the free States, I have invariably found the political type answering exactly to the religious. If, in any locality, ministers and societies were conservative,—quiet on the subject of slavery—there politicians were the same. They wanted it

distinctly understood that they were not Abolitionists—that they had nothing to do with slavery,—they wanted no allusion even to non-extension, unless it was to have "free Territory for FREE WHITE MEN." They were as selfish as a set of opium smoking, ease loving Turks.

But if I went into a community where ministers and churches held up the truth of God specifically against all sins, where the people were taught that the groans of the slave were the groans of Christ in the person of his poor, and that what they did for the poor slave, they did for Christ, there I found the people ready not only to hear the "moral question," but ready to vote for men of sound moral principle, for men not only ready to shut in slavery, but to do all they righteously could for its entire extinction—the redemption of the last bondman.

True christian sentiment must precede right political action. The church is to be the light of the world, the salt of the earth. God has so declared it.

May the friends of a pure and faithfully applied gospel, work with redoubled zeal, and give with a munificent hand.

JOHN G. FEE.

P. S.—The way is now opening in Kentucky, for the return of the exiles, and soon I believe many places will be open for the preaching of a pure and free gospel. There are places where this is now being done, and others where it could be. Reactions generally follow gross outrages. J. G. F.

KENTUCKY.

FROM REV. GEO. CANDEE.

McKee, Jackson Co., Oct. 4, 1860.

I send you a report of my labors for the last quarter, beginning 1st July. I have preached regularly at McKee and at South Fork (Blanton Church) every alternate week, with few exceptions; one Sabbath at Pond Creek in Jackson Co., one at Clear Creek in Rock Castle Co., three Sabbaths at Ross Creek, and one at Station Camp in Estil Co. I stayed two nights at Berea and preached there once. At McKee we now have a very interesting little Sabbath School, conducted by Miss Pratt. Our congregations here are usually small yet. Three families who have regularly attended our meetings, have removed. We have dismissed two members by letter. Our prayer meetings are small. We hope for better things here by and bye.

Our meetings at South Fork are usually interesting, and have averaged through the last quarter about 45 or 50 in attendance. Two have united with the Church. There is at present a very interesting prospect among outsiders.

The field in Estil Co. is very promising.

I preached last Sabbath at Ross Creek, on the subject of Bible Servitude, and though it rained from very early in the morning until noon, there were about fifty who came through the rain and wet weeds and grass. The meeting was expected to be in the grove, and it was supposed that there would have been over two hundred sympathizing hearers. Some threats were reported as having been made by mob men, as a consequence of which, there was the utmost vigilance exercised by our friends. Our way to and from the place of meeting was guarded for five miles.

There is a Baptist church in Estil Co., a majority of whose members are in favor of adopting the non-fellowship principles in relation to slaveholding. There are also six or eight other persons who wish to have a church established on the same principle. These propose consulting the Church on the matter, and if they will adopt this principle, and take down unscriptural bars to communion, they will all "join them," and procure such preaching as they all desire. I think this will carry.

As soon as I went to Berea several families said I must preach. I did so, and nearly all who knew of the meeting were out to hear me.

I have more hope now for the return of the exiles than ever before.

Pray for us and labor and hope on. Slavery is trembling—the door for the gospel is opening.

KANSAS.

DAY OF PRAYER FOR A REVIVAL OF RELIGION.

Clinton, Douglass Co. Oct. 18, 1860.

Dear Brother---The dealings of Divine Providence with the people of Kansas, in withholding both the early and the latter rain, causing general stagnation of business, universal embarrassment, and much prospective suffering during the coming winter, indicate and encourage the hope that God is preparing the way for a general outpouring of his Spirit upon our people and churches. In order to prepare the way of the Lord and make ready for his coming, the Congregational churches of Kansas propose to observe Tuesday, Nov. 6th, as a day of religious service and special prayer, tha God will graciously remember us and grant us a general revival of religion during the season just before us.

We also desire, and earnestly request, that our Eastern brethren who have hitherto been so forward to sympathize with us and care for us, would remember us at the throne of grace, at the Monthly Concert of November, that in answer to our united prayers, God would rain a rain of righteousness upon us.

In behalf of the Congregational Churches of Kansas, Yours truly, J. COPELAND.

JAMAICA MISSION.

Extract of a letter from Rev. Mr. Starbuck.

The Annual Educational Meeting, was held this year, on Thursday, August 2. The weather was so unfavorable as to keep away the large throng that otherwise would doubtless have assembled; but as it was, the chapel was comfortably full. Mr. Douglass delivered the opening address on Home Education. He was followed by the Hon. Richard Hill, of Spanishtown, who delivered a very interesting address on the Diffusion of Vegetable Products, bearing on the feasibility of increasing the agricultural prosperity of Jamaica by continuing the process of transferring to it the products of other tropical countries, which experience has shown to thrive so well here. Remarks in explanation of the designs of Richmond School were also made by Mr. Wolcott, Mr. Thompson, and Mr. Savage of Kingston. Several hymns, and other pieces were sung by the young people under Mr. Douglass' direction. The chapel was beautifully decorated with ferns and flowers, and notwithstanding the lowering weather, the occasion was one of much interest and pleasure.

Other letters received of the same date, say; Mr. Savage, (formerly a teacher of the Mico School, Kingston, under the care of an Egnlish Missionary Society) delivered a very earnest eulogistic speech, setting forth the peculiar, special benefits the American Missionaries had conferred and would still confer on the people, paying a particular compliment to the Institution at Richmond.

A portion of Mr. Hill's remarks had a practical bearing, upon the use of tobacco, showing its pernicious effects on the human system; thus gives force to the teachings of the mission on this subject. In relation to the school at Richmond Mr. Wolcott writes:

"The past year has been marked for its measure of Religious interest among the pupils above any former time. Several profess hope of a new birth and the most of them express a desire and purpose in the right way;" but he thinks their standard in relation to this is far below that of the Missionaries, or of christians in this country. The school, he says, is prospering and the future increasingly hopeful.

A certain pious person, on hearing a sermon from the words, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing," was very much impressed with the manner of God's challenging the trial, *Prove me now herewith*, &c. He felt it his duty to do much more for the cause of God than ever before. And at the end of the year he found that he had gained twice as much as in the preceding year. Sometime after, in order that the chapel might be repaired, said he, I gave twenty pounds, and afterwards received payment on an old account of forty pounds which I had long given up as lost. Reader, go and do likewise.—Prove the Lord.—*Oberlin Evangelist.*

THE SPREAD OF THE GOSPEL.

We are only living, we believe, at the dawning of a most glorious day.

Wonderful is even now the spread of the gospel. Steam and the electric telegraph, with other modern inventions, are helping to make their "line go out through all the earth, and their words to the end of the world."

Greenland has been thawing under the genial rays of the Sun of Righteousness. India has, in whole districts, become as the "garden of the Lord." The Sandwich Islands have not only received the gospel, but are sending missionaries to bless and save other islands.

Whole groups of the South Sea Islands have forever "cast the idols to the moles and the bats," and worship the Triune God. New Zealand has given up her cannibalism, and other of her worst heathen rites.

Africa, West and South, is visited by scores of devoted men of God. These go forth and preach Jesus and the resurrection without let or hindrance among fifty tribes. Churches and schools like moral light-houses, ever hold forth the light of truth, to guide thousands of heathen souls to Christ and heaven.

China is no longer shut up to the heralds of Jesus. They can go without opposition to every city and town in all that densely populated empire. Already a number of churches have been gathered, and a multitude saved.

Japan has just been entered by missionaries of the cross. A large and promising field is there opened, and God can cause the fruit of the gospel seed to "shake like Lebanon" even there.

All these glorious results are but the beginning of still better things to come. United prayer, united efforts, and a perpetual personal self dedication of every converted soul to the service of God, will hasten on the millennium. Then Christ shall reign in peace and righteousness on the earth, and every tribe and nation shall delight to do Him homage.—*Cavalla Messenger.*

John Maynard was well known in the Lake district as a God-fearing, honest, intelligent pilot. He was pilot on a steamer from Detroit to Buffalo, one summer afternoon. At that time those steamers seldom carried boats. Smoke was seen ascending from below, and the captain called out, 'Simpson, go down and see what that smoke is.' Simpson came up with his face pale as ashes, and said, 'captain, the ship is on fire.' Then 'Fire! fire! fire on shipboard!' All hands were called up. Buckets of water were dashed on the fire, but in vain. There were large quantities of rosin and tar on board, and it was useless to attempt to save the ship. The passengers rushed forward and enquired of the pilot, 'How far are we from Buffalo?' 'Seven miles.' 'How long before we reach it?'—'Three quarters of an hour, at our present rate of steam.' 'Is there any danger?'—'Danger *here*—see the smoke bursting out—*go forward*, if you would save your lives!'—Passengers and crew, men women and children, crowded the forward part of the ship.—John Maynard stood at the helm. The flames burst forth in a sheet of fire, clouds of smoke arose; the captain cried out through his trumpet, 'John Maynard,' 'Aye, aye, sir!' 'Are you at the helm?' 'Aye, aye, sir.' 'How does she head?' 'South-east-by-east, sir!' 'Head her south east, and run her on shore.' Nearer, nearer, yet nearer, she approached the shore. Again the captain cried out, 'John Maynard—The response came feebly—'Aye, aye sir!' 'Can you hold on five minutes longer?' 'By God's help, I will!' The old man's hair was scorched from the scalp, one hand disabled, his knee upon the stanchion, and his teeth set with the other hand upon the wheel, he stood firm as a rock. He beached the ship—every man, woman and child was saved, as John Maynard dropped, and his spirit took its flight to his God.

He sacrificed his life to save the lives of others; it is worth a greater effort to save a man from moral ruin—to save a child from drunkeness—than from fire.

M. E. Church South.—*Is it so?*—Dr. L. M. Lee, Presiding Elder of Norfolk District Va. Conference, a district which includes part of the eastern shore of Maryland, writes 14th June, to the *Nashville Advocate*:

"I may only say, the citizens, assuming it as a right for self-protection, have been notifying the Northern ministers that they will no longer be allowed to preach in the territory; and have constrained them to close their churches. They have done this, not at the instigation of Southern Methodists, but in opposition to their known and expressed wishes. This is deplorable; but it is only a foreshadowing of what may possibly prove a general movement along the whole line of the border."

PRAYER FOR THE A. M. A.

The following is from a minister of the Gospel in one of the Western States, accompanying a donation of ten dollars to our treasury:—

"Holy Father, wilt thou accept this mite which I cast into thy Treasury, and make it instrumental to the salvation of some perishing sinner for whom Christ died. May thy

special blessing rest upon the American Missionary Association, that its officers may be endued with wisdom from on high—that they may be delivered from the spirit of worldly policy, and trust alone in Jesus,—that they may be truly men of faith and prayer, and be filled with the Holy Ghost. Amen."

Children's Department.

A MISSIONARY HYMN.

[The following is the Missionary Hymn of Rev. Henry Ward Beecher's Sunday School. It is sung to the tune "SHEPHERD," Plymouth Collection.]

CHRIST SAVING THE NATIONS.

O Christ, before whose Cross we fall,
Who bendest to the bended knee,
Who savest us, who lovest all,
To Thee, from every land and sea,
Thy father's erring children call!

For still by Thee the lost are found;
And still, unseen, on Calvary stands
Thy Cross, whose shadow on the ground
Creeps east and west through many lands,
Until it wraps the world around!

O sacred Cross! O wondrous sign!
—However wide the nations reach,
From Southern palm to Northern pine,
Each human heart is bound to each;
Each by Thy Cross, is bound to Thine!

Alike the pale, the dusky skin;
No face turns vainly to the skies!
The wide world's tribes are Thine to win!
—Ope all the gates of Paradise,
Till all the nations enter in!

Theodore Tilton.

"ALWAYS SINGING."

While talking with a neighbor, I heard a sweet plaintive voice singing that beautiful hymn.

"Jesus, lover of my soul!"

The child was up stairs; I knew it was a child's voice, from its silvery softness. I listened for a while, and then said.

"That child has a sweet voice."

"Yes, she has," returned my friend. "She is always singing!"

Always singing!

I passed that way again. Summer was here in her fullness, strewing the earth with flowers, and the sky with stars. The same sweet voice was trilling on the air.

"Oh, had I wings like a dove, I would fly!"

This time the little singer was in the yard. I gazed upon the spiritual softness of her features—the sweet eyes like "brown birds flying in the light," the fine expressive lips, the dark silken curls; I felt that she would soon have her wish answered, and "find a refuge in heaven."

Always singing!

Autumn came; the wild swan was turning toward the South; the leaves were dropping frem the trees, and spears of frost glittered among the grass.

A strip of crape fluttered from the shutter of the house where my little singer lived. By the great white throne, by the river of eternal gladness, she was striking her golden harp, and singing in the gushing fullness of imperishable glory!—*Home Magazine.*

UNCLE JONATHAN.

"THE CHILD SHALL DIE AN HUNDRED YEARS OLD."
Isa. lxv: 20

Alice is a beautiful name, and never fails to recall to mind an interesting story. If the name is called, although my eyes are sightless, I turn, expecting to see the joyful face of a little girl, who, light of foot, and lighter still of heart, once led me through fruitful fields, and shady woodlands to the cottage of the poor. I still hear her silvery voice, as she mimics the birds, chases the butterflies, and gathers wild-wood flowers. But to the story. I received the following note from Alice's father:

"Dear Sir: There is living near me, a colored man, once the slave of my father, one hundred years old. He is intelligent and moral, but not religious. He must soon die, and has of late manifested considerable interest in the subject of religion. If convenient please call at my house, and some one will conduct you to his cabin, and oblige yours, —— ——"

My Master sent me to the poor, and so without delay I sought the interview. The Dr. was absent when I reached his house, but little Alice volunteered to be my guide. The walk was long, but not wearisome, cheered by her artless words. Emerging from the woods, my little guide pointed to a log cabin, saying, "Uncle Jonathan lives there," and bidding me "good morning," sped away like a roe upon the mountains and disappeared. I had never seen Uncle Jonathan, but entered his cabin without ceremony, and took a seat near the old man, who was busy shelling corn, and commenced conversation with some remarks about his

location, age, etc. He gradually fixed his eyes upon my countenance, and inquired,

"Massa, what make you look so kind at me?" then grasping my hand with both of his, exclaimed, with an earnestness that I only witness when eternal life is at stake, "Did not God Almighty send you here? God bless you, massa. He *did* send you here, for sartin. You look so kind, you see I very old; I soon die. I know very little. I just been fall down here, and beg God send me some one to tell me what to do to be happy when I die. Then I get up, and begin my work, and me think, will God Almighty hear poor old negro beg? Then I look up, and see you look so kind at me. Now, when I die I want to go to God and be happy."

"Well," said I, "then you believe there *is* a God, Uncle Jonathan?"

"Oh, yes, massa, me feel him here," laying his hand upon his heart.

"And don't you believe that God is very good?"

"Oh yes, he very good; he make me, and keep me alive. He make old massa kind to me, and he make young massa kind. When my wife sold, God give me another; and when *she* sold, he give me money to buy Lydia for fifty dollars, 'cause she sick, and the doctors think she'd soon die; but it please God to make her well right soon, and she live to take care of me now.* I have seventeen children, but they all slaves, perperhaps dead now; but God take care of me, make me strong to work, give me every thing, plenty bread, plenty milk, plenty meat."

"But do you believe that you are a sinner, Uncle Jonathan?"

"Oh yes, massa, me know that very much. Me feel it here," again laying his hand on his heart, and weeping bitterly. "That me feel all the time. Sin! sin! sin! Nothing but sin."

"Well, if God is very good, will he not pardon your sins, and take you to heaven when you die?"

He replied, "That me don't know; me very much 'fraid 'bout that. Me beg, me beg God all the time, but me don't feel it in my heart."

"Well, do you believe that Jesus Christ, the Son of God, came into this world, and suffered and died, on purpose that God might pardon your sins, and take you to heaven;'

With tears he answered, "No, massa, me don't believe that. They tell me so. I hear so; but me don't believe it."

I inquired," "Are you *willing* to believe that Jesus died to save you?"

"Oh yes, me very glad to believe it; but me don't feel it in my heart."

"Well, Uncle Jonathan, I suppose God did send me here. Set back your tub of corn, and let me tell you about the Lord Jesus, who certainly died that you and I might be saved."

I then told him the simple story of the cross, and urged him to repent and believe. The old man listened with fixed attention, and with tears added, "Yes, massa, all this very good."

I inquired, "Do you pray, Uncle Jonathan?"

"No, me don't pray; me beg; me just beg."

"Well, then, we will beg together;" and with difficulty he bent his palsied limbs, and with his ebony face and darkened mind raised up to God, we earnestly implored the aid of that Divine teacher, whose office it is to take of the things of Christ, and reveal them unto babes. About to leave, I inquired,

"Uncle Jonathan, do you now feel that Jesus died to save you?"

"Oh yes, massa, me believe *that* now. Me feel it in my heart. Poor old man soon die, and go home to God. God take him in his arms for Christ's sake. Yes, that is it. God bless you, massa, ten thousand times, forever, forever."

As I left the cabin of this *poor sick* man, I seemed to hear a voice saying, "Many shall come from the East, and from the West, and shall sit down in the kingdom of God." I next saw Uncle Jonathan in his coffin, and would like to tell my young readers more how he lived and died; but duty now calls me to the beds of the sick and the dying, and to the prisoner's cell, where I must speak of Jesus and his love. I may conclude the story next month.—*Christian Press.*

*The laws, and practices, of slavery, all tend to the formation of loose views in regard to the sanctity of the marriage relation. The case of Uncle Jonathan is no exception to this.—[*Ed. A. M.*

How should little Children Pray.

We will answer this question in the language of some of your own age, 'A litle boy, one of the Sunday s.hool children in Jamaica, called upon the missionary, and stated that he had lately been very ill and in his sickness often wished his minister had been present to pray with him.

'But, Thomas,' said the missionary, 'I hope you prayed yourself?'

'O yes, sir.'

'Did you repeat the collect I taught you?'

'I prayed.'

'Well, but how did you pray?'

Why, sir, I begged.'

A child of six years old, in a Sunday school, said: "When we kneel down in the schoolroom to pray, it seems as if my heart talked to God." A little girl, about four years of age, being asked, "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" Putting her little hand to her heart she said, "I know that he does, because there is something here that tells me so."

Ah, children, you may never fully know the power and usefulness of prayer, until you find yourself in trouble and in sorrow; then you will love the mercy-seat better than any other place on earth. But see to it, that you never approach God in prayer, even now, unless you are sincere and earnest; for to ask for what you do not want, would only be mocking the great Jehovah. Do you remember those little verses of the hymn?

"I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Suggest the words I say!

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone."

—*Episcopal Recorder.*

Extracts of Letters to the Treasurer.

From a Clergyman in Indiana.

Money has not yet become abundant, but it will. Never for many years past has there been such an abundant harvest of wheat, oats and flaxseed gathered by the farmers of Ohio and Indiana; and from present appearances, the corn crop will greatly exceed former ones. The valleys and the hills are covered with corn. The Lord has "crowned the year with his goodness, and his paths have dropped fatness."

Much of this ought, and doubtless will go into the Lord's treasury. The Lord has not given such an abundance of the fruits of the earth merely to be applied to the gratification of man's own selfish ends, or the proceeds of them to be hoarded up in coffers and banks. God grant that those whom he has blest this year with a rich harvest, may be careful to watch against covetousness and strive to become rich toward God.

From a friend in Wisconsin.

You may expect more from me soon after harvest, as I have some good promises from several *true* men. I intend to urge the importance of contributing to the funds of this Association, as I have opportunity, and I think we shall be able to do more for the cause of Christ, the coming year, than heretofore; our fields promise bounteous harvests, and I hope we shall not be forgetful of the oppressed and benighted of our fellow men

From a friend in Vermont.

I have received the *Missionary* about twelve years, and have not lost one. I prize it more than any other paper I read.

From a friend in Massachusetts.

I feel a deep interest in the prosperity of your society, for its principles are right, and will steadily move on to victory.

From a Gentleman in Illinois.

DEAR SIR: Please find enclosed drafts for $500,63, to be used as the Association think best; to be reported from a friend of the impartial gospel.

From a Clergyman in Maine.

It gives me pleasure to be able to add a trifle yearly to the funds of the American Missionary Association. I wish I could increase it many times, and persuade others to contribute something; but there is little of a missionary spirit with us.

From a Clergyman in New Hampshire.

A year ago I was a stranger to your society; but having been supplied with your publications, I have concluded to make efforts to assist you from time to time in your good work.

RECEIPTS

From September 13 to Sept. 29, inclusive.

MAINE.

Alfred. Samuel C. Adams 5 00
Machius. William A. Crocker. 10 00

NEW HAMPSHIRE

Bristol. "J. M. M." by Wilder & co. 1 00
Sullivan. "A Friend of Missions." 10 00
Milton. Jona. Hayes (in addition) by Wilder & Co. 1 00

VERMONT.

Charlotte. C. B. Cook 10, E. H Wheeler 5, E. Alexander, C. Stebbins, E Meach, Mrs. H. Mc Neil, Mrs. E. H. Wheeler, J. Sherman, E. R. Newell, Miss S. Williams, Mrs. M. H. Seaton, L. R. Eaton, J. B McNeil, L. Root, Mrs. H. L. Cook, S. R. Hubbell, M. Prindle, P. E. Pease, and J. S. Shaw, 1 ea. Others 6 to const. REV. JOHN C. WILDER L. M. 38 00
Grafton. "From a regular contributor" 8, Miss N. Barry and Mrs. T L. Barry 1 ea. 10 00
Hardwich. O. E. Stowell 1 00
Lunenburg. Cong. Church, by Geo. F. French Treas. 15 00
Pawlet. Cong. Ch. and Soc. by Rev. Azariah Hyde 14 00
St. Albans. John Whittemore 2 00
Thetford. Several Individuals, by P. Rugg 2 00
West Randolph. Ruth P. Heath 1 00

MASSACHUSETTS.

Abington. First Cong. Ch. and Soc. by Wilder & Co. 67 00
Ashfield. First Cong. Ch. and Soc. by Jos. Vincent Jr. 6 00
Chelsea. "A Friend." 1 00
Chickopee Falls. Miss E. E. C. 50
Concord. MISS OLIVE EMERY to const. herself L. M. 30 00
Cummington. "Friends," by Enos Porter 6 00
Dorchester. Mrs. Hannah H. Foster, by Wilder & Co. 5 00
E. Bridgewater. Union Ch. and Soc. by Wilder & Co. 41 00
East Long Meadow. H. Burt 3, E. Taylor 1, by M. W. Fry 4 00
Framingham. Mrs. S. N. Brewer 6, G. Nourse, 2. 8 00
Hanover. Robert Eells 2 00
Harwich. First Cong. Ch. and Soc. mon. con. coll. by Wilder & Co. 10 00
Holliston. D. B. Fitts. 10 00
Litchfield Corner. Mon. Con. Coll. by Rev. D. Thurston 5 00
Medfield. Catherine B. Greene, for *Mag.*, by Wilder & Co. 2 00
Middleboro. Dea. H. G. Wood, for *Mag.* 1 00
Newton. Cong. Ch. by E. Woodward 45 00
North Bicket. Cong. Ch. by Benj Phelps 15 68
Northampton. E. H B., for *Mag.* 51
Pittsfield. 2d. Cong. Ch. by Rev. Mr. Harrison 3 00
Reading. Bethesda Sab. Sc. by Wilder & Co. 25, David Emerson 5, Sarah G. Emerson 1, 31 00
Templeton. James Foster and J. Bowker, 2 ea. J. Lamb, L. Manning, J. P. Sibley, and E. Roper 1 ea. Others 4, by A. H. Merriam 12 00
Upton. Mrs Ruth C. Fiske, by C. H. Leland 2 00
Woburn. Bal. of cont. to const. MRS. SARAH ALLEN L. M. by Mrs. Mary C. Eager 5 00

CONNECTICUT.

Columbia. Dea. Benj Lyman 1. Others 1, for *Foreign M.* 2 00
East Hartford. Lynde Olmsted to const. REV. SAMUEL SPRING D. D., and HENRY K. OLMSTED M D. L. M's 60 00
Farmington. Amos Hawley to const. MRS. LUCY ANN H. RICHARDS L. M., by Harry D. Hawley 30 00
Hampton. Mrs. C. F. Cleveland 6, Dr. Dyer Hughes 5, Geo. Eastman 2, Mrs. C. Durkee, and Mrs. S. M. Bowers 1 ea. Others 1, by Mrs. S M. Bowers 16 00
Lebanon. Eleazar Huntington 10, Miss L. Porter 1, by A. Van Tuyl 11 00
Ledyard. R. G. and Mrs. S. S. 50c. ea. for *Mag.* 1 00
Meriden Julius Yale 5, Mrs. Julius Yale 1, by Edmund Tuttle 6 00
New Britain. Alvin Belden, for *Home M.* 1 00
New Haven. Willis Smith 8, J. P. W., E. McK., S. F., M. J. G., T. B., R M., W. A. P., Rev. D. Van D., H. G. P., L. R. V., M. H. V., E. T and B. D., 50c ea., for *Mag.* by Rev. A. G Beman 14 50
Norwich. Mrs. Chas. Lee, for *Mendi* M. 10 00
Rockville. J. S. 50c for *Mag.* Others 1.50, by A. B. Martin 2 00
So. Britain. Mrs. Olive Pierce 5 00
West Haven. Miss Hannah Alling 2 00
Winchester Centre. Cong. Ch. Ann. coll. 24, mon. con. 2, by E. F. Blake 26 00
Wolcottville. Cong. Ch and Soc. by Rev. R. Manning Chipman 5 69

NEW YORK.

Amsterdam. Ellis Clizbe 10, Mrs. Clizbe 5, other friends, 17.75, by N. Bartlett 32 75
Arkwright. Miss E. Howe, by M. L. Stevens 1 00
Auburn. First Pres. Ch., by J. F. Terril 1 00
Brooklyn. "From a Friend," Box of Clothing 20 00
Cammillus. Isaiah Wilcox 5, Mr. Hinsdale 1 6 00
Centre Lisle. Mrs. Patty Monfore, for *Home M.*, by Rev. S. Johnson 2 00
Champlain. First Presb. Cong. Ch. by Joel Savage, Treas. 18 12
Clinton. Miss Mary Royce 2 00
Cutchogue. Ira B. Tuthill 5 00
Fredonia. T. W. Stevens, by M. L. Stevens 1 00
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